

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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For the Christian Secretary.

The First Baptist Church in Colbrook.

Such have been my connections with, and such are still my attachments to the members of the First Baptist Church in Colbrook, Ct. that I wish to say a few things, through the medium of the Secretary, having relation to that dear people. When I was in the green period of my youth and under the influence of my first love to the Saviour, I felt it my duty to make a public profession of religion and to connect myself with the Church of Christ. In doing this I was led, as I thought, by the Word, and Spirit, and providence of God, to unite with a little company of poor, and at that time despised, Baptists. These, though living seven or eight miles from the Colbrook church, were members of that church, and were called the *Norfolk Branch*. Such were the circumstances of this little company of Baptists at that day, and such was my own situation, that, in uniting with them and becoming a Baptist, I was obliged literally to make a sacrifice of all worldly prospects; to forsake father and mother, and sisters, and home; home, sweet, sweet home.

Thus was I cast upon the wide world, without property, without experience in the world's ways, without any one to guide me or to provide for me, save my heavenly Father, my dear Saviour, and that humble class of his professed disciples; to unite with whom and to attain to "the excellency of the knowledge of Christ Jesus, my Lord, I had counted all things else but loss."

More than thirty years have since passed away and I am prepared to-day to testify to the church and to the world, that at no period of my life have I been more happy or more prosperous than at that time when I forsook all for Christ. Whenever I recur to those days and to those scenes of by-gone years, I associate with them the declaration in the Acts of the Apostles—"And the hand of the Lord was with them; and a great number believed, and turned unto the Lord." Thus it was with this little branch of the Colbrook church, and with the mother church itself, a great number believed, and were added to the church.

The name of Elder Rufus Babcock, Sen., is also always associated with this church in my remembrances. He was one of that class of Baptist preachers, who in the origin of the church, and of the denomination in that place, bore the heat and burden of the day. The Baptists in the State generally were then deemed a poor and disorganizing sect, a sect that turned the world upside down, and was everywhere spoken against. A quaint poet of that day describes them as

"Dipping Baptists, and duck-divers,
Who stream away to ponds and rivers;
And when the indecous rite is o'er,
Come drenched and shivering from the shore."

The ministers too were reputed a set of ignorant, illiterate and unlearned men, and many were disposed to enquire, what can these babblers say? Unlearned indeed they were, so far as academic or collegiate halls or studies were concerned. Nevertheless, they were, in the best sense, *learned* men. They were generally men of a sound mind; of good common sense; men of more than ordinary native talent. They were learned too in the sacred Scriptures. They were men of deep and ardent piety. They understood human nature and knew well the way of access to human hearts. They were strong in faith, rooted and grounded in love. Men they were given to prayer, and in this lay their great strength, as saith a poet:—

"On eagle's pinions borne
It climbs the mount of God;

It was said of Frederick, Elector of Saxony, that, intending to war against the Archbishop of Magdeburgh, he sent a spy to inquire into his preparations; and being informed that he gave himself up to prayer and fasting, committing his cause to God alone; "Let him fight that will, said he; I am not mad enough to fight with the man who makes God his refuge and defence." These men made God their refuge. They were consequently full of the Holy Ghost and with power. Mighty in the Scriptures and in prayer, they became wise to win souls, and skillful to comfort and edify saints. Elder Babcock, though last among his cotemporaries in this region, was not least, either in labors or success. His fame spread through all the churches. He was, wherever known, recognized as a man of more than ordinary talents, of consistent piety, great perseverance and decision of character. He was indeed a leader in Israel. At ordinations he often bore a conspicuous part. At associations he frequently officiated as Moderator. His opinion was often sought in cases of church difficulties and discipline, and in all matters ecclesiastical his judgment was respected. As a pastor he "took heed to all the flock over which the Holy Ghost had made him overseer." He labored to feed the sheep and to feed the lambs with "the sincere milk of the word," that they might grow thereby. In the language of Cowper he was

"Simple, grave, sincere;
In doctrine uncorrupt; in language, plain
And plain in manner; decent, solemn, chaste,

—Much impressed,
Himself as conscious of his awful charge,
And anxious mainly, that the flock he fed
Might feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

He was a faithful, laborious and successful pastor. By the instrumentality of his ministrations the church was gathered. He continued to exercise the pastorate of the church until he arrived at the advanced age of seventy years, when he resigned, notwithstanding the expressed wish of the church he should continue it still longer. During his ministry the church was favored with several powerful, extensive and precious revivals, and many, very many, were added to the church whose lives adorned the profession they had made. His setting sun, as to his exercise of the pastoral office, went down in brightness. At no previous period, perhaps, were his people more attached to him than at this time, or his labors more blessed in winning souls to Christ and in building up the church of God. In a word we believe the following verified in his case:—

"God gives to every good man
The virtue, temper, understanding, taste,
That lifts him into life and lets him fall
Just in the very niche he was ordained to fill."

Thus, says his funeral sermon, have we before us the novel instance, infrequent indeed in modern times, of a gospel minister who commenced and terminated his pastoral labors with the same people. With you he has lived and labored nearly fifty years. Here he died, and here he is now to be buried. As devout men carried Stephen to his burial and made great lamentation over him, so we now gather around the silent remains of our venerable and beloved pastor, and follow him to the grave with heart-felt expressions of sorrow and mourning. "We commit his body to the dust of our burial ground, and there as a faithful pastor sleeping in the midst of his beloved flock, he is to await the resurrection summons."

In the 4th volume of the Baptist Missionary Magazine, I find the following:

"At Norfolk, Conn. on Thursday, Dec. 4, 1817, Rev. Zalmon Tobey, a member of the church at Colbrook, and a graduate of Brown University, was solemnly set apart to the work of the gospel ministry. Rev. John Leland preached on the occasion an appropriate discourse from 2 Cor. 4. 7; Rev. Nathaniel Otis, of Lebanon Springs, N. Y., offered up the ordaining prayer; Rev. Jesse Hartwell, of New Marlborough, Mass., gave the charge; the fellowship of the churches was presented by Rev. John Buttolph, of North-East, N. Y.; concluding prayer by Rev. Mr. Sherwood, of Egremont, Mass."

Soon after my ordination I settled in the State of R. I., where I continued until August, 1839, at which time I removed to Colbrook and took upon me the pastoral charge of the church in that place agreeably to their request. For almost five years past, (quite too long a time to be in harmony with modern usages,) I have sustained the pastoral relation to that dear people. It is now by mutual consent, dissolved. The dissolution of these endearing ties was both to them and to me, painful. It is not necessary to specify the particular reasons for this separation of pastor and people. I may, perhaps, not with impropriety say, it was not, so far as I have information on the subject, because of any wish on the part of the church or society for an exchange of pastors; it was not because the pastor approves, or wishes to countenance and justify, either by precept or example, the frequent ministerial removals and exchanges of modern times, and it certainly was not because of any want of esteem and affection on the part of the pastor towards the people of his charge. It is indeed one object of this communication to express clearly and publicly, his unfeigned gratitude to that church and society for their kindness to him while he was with them. He feels under lasting obligation to them, and it is a great satisfaction to him to acknowledge this fact to the world, for the many tokens of regard and affection he has received at their hand. Another object of this communication is to bespeak the favor of the right man, the man whom God shall appoint, to take the pastoral charge of this beloved church, and to occupy this important post in Zion. The writer would take the liberty, (undue freedom it may be considered,) to express his sincere wish that such a man may soon appear, if he is not already manifest, who shall feel it in his very heart and soul to live, and labor, and die with the people. "The hireling fleeth because he is an hireling, and careth not for the sheep." Here is a great and good work to be done. A new meeting house, neat, tasteful, convenient, plain, of modern style, (do not blame me for using the term *modern* for once with favor,) ought soon to be erected; a large and very interesting company of children, and of young men and young women, should be brought under the influence of Sunday school and Bible class instruction; in a word, here is a sufficient amount of pastoral labor to occupy the head, and heart, and hands of even a strong man exclusively devoted to the object. May the church soon enjoy the stated and long-continued ministrations of such an one, and may peace and prosperity long attend them.

ZALMON TOBEY.
Pawtuxet, R. I. July 20, 1844.

For the Christian Secretary.

Let us supply Western Canada.

From Rev. Wm. Rees, Simcoe, Canada West.
DEAR BROTHER HILL,—Dare I say a word about ministers being wanted in Canada West? Yes, I must speak to you, and through you to the Committee and the American Baptist churches. Last month I mentioned to you our circumstances, etc., in the conversation that took place between us in Simcoe, that I felt much encouraged by the interest which our friends in Britain continue to express in our missionary and educational operations. You are aware that the Baptist friends in Great Britain have promised this year to add fifty per cent. to the funds collected in

Canada for missionary purposes. But such aid, generous as it is, is far from enabling us to possess the land, and multitudes are perishing for lack of knowledge.

With respect to missions in Canada, we have done comparatively nothing, we have had a name to live, but we have lived at a poor dying rate. We lack wisdom; we lack energy; we lack men of influence, men whose hearts burn with love to God, and to the souls of men.

Western Canada is an important field, and all denominations seem aware of it. If I were to enlarge on the spiritual destitution of the Province at this moment, I could present a claim to American Baptists especially, inferior to none on the face of the globe. In many parts of the country there are persons thirsting for the water, and longing for the bread of life, who would rejoice in the privilege of a Baptist ministry. You will at once infer from the preceding remarks, that the want of ministers of our denomination in this colony is very great. To strengthen then this influence, I request your attention to the following fact that there are six or seven large churches, within 30 miles of Simcoe, without a pastor, and in all these places the people turn out well to hear whenever there is preaching among them.

With regard to ministerial support I cannot speak so encouragingly as I could desire. The people have never been in the habit of paying much for this object; but some of the above churches are able to give a handsome support at once could they obtain the right man.

We have no speculative Infidelity, Socinianism, or Antinomianism. By our preaching and the circulation of the Word of God, tracts, etc., we can get entire control of the public mind.—We need attractive, impressive, indefatigable, evangelical preachers—business-like, inventive and organizing pastors. Such men may here be blessings to future ages, and be remembered as Canadian apostles.

We have several important towns without any Baptist ministers. Towns that have materials for flourishing churches at hand. Piety is there—activity is there—liberality is there as far as their means will allow; but alas, they have no pastor, and cannot support one without him.

Brethren in the United States will you suffer the feeble churches in Canada West to languish and eventually to perish, while it is in your power to help and rescue them? Is it nothing to you who sent the first missionary to evangelize this part of the Province, that the Baptist, after all your expense and labors in time past, should be driven from this promising field by the zealous labors of other Christians, while a small effort on your part may enable our brethren not only to maintain their ground, but also to make advances in the work of moral and spiritual illumination? Now is the time to help, before the hearts of our brethren are broken, and their churches scattered. Truly Canada West is a field of labor, which exhibits a case of the most pressing urgency; for some hundreds of your own sons and daughters have emigrated to Canada, and are living without Christian instruction. By the efforts of the American Baptist Home Mission Society divine ordinances will be afforded to multitudes of your own countrymen, who are perishing for lack of that knowledge with which eternal life is connected.

This call, affecting and pressing as it is, falls short of what our respected brother might say.—The subject will shortly be pursued.

BENJAMIN M. HILL, Cor. Sec.

For the Christian Secretary.

To Deacons's Wives.

Deacons are allowed, some think are required, to have one wife. If deacons must serve, their wives must set tables. They are required to be grave. Slander is prohibited. Sling and slander are both under ban. Paul says they must be sober; they'll find something to make them so; yea, and says that good old reformer, they must be faithful in all things. 1 Tim. 3, 11. She must be a standard-bearer, cup-bearer, burden-bearer, but not a tale-bearer.

It is generally granted, that in the primitive church there were deaconesses. Phoebe was probably one. Rom. 16, 1: *I commend unto you Phoebe, our sister, which is a servant of the church, which is at Cenchrea.* She is expressly called *Diakonos deaconess*. Do you enquire after their duty? Well, 'twas to assist at the entertainment, and care of the itinerant preachers, visit the sick and imprisoned, instruct female catechumens, aid at their baptism &c. The peculiar customs of those countries, the persecuted state of the church, and the speedier spread of the gospel, seem to call for such official duties. Paul recommends her (Phoebe) to the saints; implores them to assist her in whatever business she hath need, declaring she hath been a succor of many, and of herself also.

Authentic church history, treating on apostolic constitutions, as they are called, mentions the ordination of a deaconess, and the form of prayer used on that occasion.

Pliny also, in his celebrated letter to Trajan, speaks of two female Christians whom he had put to torture; he says, *Quae ministras dicebantur, i. e. who were called deaconesses.* But as the primitive Christians seem to have been led to this practice from the peculiarity of their circumstances; and as the Scriptures are entirely silent as to the appointment of such an office, or any rules about it, it is laid aside. Still, a deacon's wife is a prominent woman: *albeit*, Martha's duties sometimes take away Mary's privileges. Now Martha would have made a first rate deacon's wife. Who could serve tables better? To draw a parallel between the two sisters, we notice this difference:—Martha was anxious to feed her Lord; Mary was desirous her Lord should feed her. Perhaps Mary was better qualified for a minister's wife. Martha appears to have lacked a little of that grace for which Job was so famous; but the gentle rebuke from her Divine guest affords a salutary hint to deacon's wives, that a large stock of that virtue in their station is necessary. Why, think of that widow woman

who lived in Zidon; she was called upon to entertain a stranger under very embarrassing circumstances. A little water she could; but as for bread not a jot, not a jot. "As the Lord thy God liveth I have not a cake." A handful of meal in a barrel, a little oil in a cusec—to give a part of this, would be like lighting a candle at each end. The sequel is a good comment on the text. *Be careful to entertain strangers.*

Women appear to more and better advantage in Scripture representation than men. Having more sympathy and tenderness in their nature, the renovated disposition of the female is the home and resting place of charity.

Adam in his best estate was beautiful. From the crown of his head to the sole of his foot there were neither wounds, bruises, nor putrefying sores; but was he without a scar? But look at Eve! Adam was indeed an earthen vessel, but what a treasure that vessel contained;—she was indeed made of the same clay; yea; of the same lump, but a vessel of distinguished honor. ZEPHAR.

Encourage your Editor.

We last week penned an editorial, headed 'Encourage your Pastor,' which, we doubt not, awakened some hearty responses among our brethren of the sacred office, whose trials and responsibilities we know too well to entirely overlook, in our preparation of varieties for the improvement, as well as the gratification, of those by whom our columns are perused. It is proper for us to give hints, which the pastor would feel much delicacy in suggesting, and which, from him, might not be well received. And the true and faithful shepherd will, we trust, ever find a friend and defender in the religious press. Certain are we, that so long and so far as we control it, it shall be to the pulpit what the pulpit is to 'virtue's cause'—its

'Most important and effectual guard.' The pastor is not, however, the only one, through whose agency the Christian community is receiving important benefits, and who has, therefore, special claims on that community for encouragement and support. The class we now represent sustain responsibilities similar in kind, and certainly not less in magnitude and number, to those of the Christian ministry. None will deny this, who consider for a moment the 'power of the press'—the confidence so generally placed in its assertions, especially when it claims to be religious—the vast number to whom it speaks, and the permanent character of the influence it exerts, striking the same or similar keys week after week, perhaps through a series of years. We arrogate nothing to ourselves—we say only what is obvious to all, and admitted by all when we say that an editor can do immense good or incalculable harm; and that if there be a man on earth who might well tremble in view of his position and relation to society, that man is the editor of a public journal professing to be set for the defence of the gospel, and the spread of light and truth among the people. It was recently said of a certain editor, that, had he been disposed, he might undoubtedly have rent in sunder one of the largest benevolent organizations of the country. A southern editor has ridiculed this remark as preposterous and absurd; but however extravagant such a remark may seem, at first view, we hope its truth may not be tested by actual experiment. It is not the personal influence of the man in the editorial chair, that invests him with such a power; it is the degree of authority which the commission of a manuscript to the printer's hands, its multiplication by thousands through the press, its appearance in the columns of a paper, which, being supported by the public, is supposed to receive the approval and endorsement of a large portion of society—it is the authority which all these circumstances give to the sentiments advanced, that renders the religious paper such a mighty instrumentality for good or evil. A word may escape the lips of a man eminent for intelligence and discretion, and though adapted to do harm, it may fall unheeded. The hearers may regard it as a *lapses lingue*, or an ungarded expression, and neither observe or repeat it; but when even a youth, noted for his want of discretion, writes the dangerous word, and commits it to the press, and sends it broadcast over the land, it becomes like a thousand firebrands, the effective instrument of boundless evil.

The religious editor cannot be entirely insensible to these fearful liabilities. We now write in behalf of those who are conscious of their power, and are afraid of doing harm; those who, like the Christian pastor, would overcome evil with good,—are engaged to build up Christ's cause on the foundation Christ has laid,—and confiding in the power of the truth, are patient, as well as persevering, in its proclamation and defence. And in their behalf, we venture to solicit Christian sympathy. *Perfection* should no more be required in them, than in the pastor. They have enough to try their patience and oppress their spirits unavoidably incident to the duties of their profession. It should be the aim of friends to lighten their burdens rather than dishearten them. It is no less a benefit and a comfort to them, to know that their labors are appreciated, than it is to the pastor. And they are as susceptible to misrepresentation and abuse on the one hand, and commendation and kindness on the other, as are any other class of men who are laboring for the public good, and dependent, under God, on public favor and support.

Of the many ways, in which a conscientious editor, who is striving to edify and benefit his readers, may be encouraged, we shall now suggest but two. He is encouraged by efforts, on the part of his friends, to extend the circulation of the paper he edits. There are thousands who are glad of a good paper themselves, and are ready to pay for it, who never seem to remember that the only way for them to be provided with a good paper, at so small an expense, is to have some thousands of others take it also. They take no interest in the enterprise of the publisher, by which the paper is secured to them: nor in the trials of the editor by which its interest is sustained. We have a few readers who are constantly help-

ing us to new subscribers. We know they are our friends. They gladden our hearts. They say to us, in the most significant and cheering language, 'go on.'

2d. You encourage, and you help the religious editor, by remembering him in prayer. A few days since, we were told of some of the eccentricities of a Baptist minister in a neighboring town; and one of these was, that a few Sabbaths since he prayed in the pulpit for editors! Yes—for the conductors of the religious press, that they might be imbued with a spirit of love, be faithful in the defence of the truth, and receive wisdom from on high, this minister was so singular and independent—as to pray! Verily, it is no wonder that it was a subject of remark. But let that pastor know that the intelligence sent a thrill of pleasure through our heart. He has our thanks—the thanks of the whole corps editorial, (we venture to assure him;) and we close by expressing the earnest wish, that praying for the conductors of the religious press may soon become a habit, with pastors,—the neglect of it be more an eccentricity, than the act itself. 'Brethren pray for us.'—*Reflector.*

For the Christian Secretary.

Peace.

TESTIMONIES OF GOOD MEN.

We should bow implicitly to the authority of God alone; yet powerful upon our minds is the influence of the great and the good. There is a charm, a sweet and blessed power in what comes from those we love or revere, whether with us still, or gone long ago to their rest on high, Knox, Baxter, Leighton, Schwartz, Wesley, Brainerd, Howard, Payson—what a magic in such names to the single-hearted Christian, even to men of the world!

Let me then quote from the beloved Payson a few of his burning thoughts on peace. He enlisted early in this cause, devoted to it some of the finest strains of his inimitable eloquence, and left it his dying testimony and prayers. The late William Ladd, so justly styled the American apostle of peace, could scarcely refrain from tears at any allusion of the death-bed scene of Payson. Once I heard him at such an allusion say, with emotions that choked his utterance, "I can seldom recall without tears my last interview with that man of God. With many others, I went to his dying couch where he lingered so long, like Pilgrim in the land of Beulah, on the threshold of Heaven, and as I took his palsied hand for the last time, I shall never forget his look as he said, 'My brother, faint not. Yours is the cause of God; and he will prosper it yet. Hold on my dear brother, hold on to the end.'" How well did the man of peace heed that exhortation! He labored in the cause as long as he could stand, then preached his two last sermons on his knees, and the same week went to the peacemaker's reward.

From a sermon of his on the subject of peace, let me select a few extracts. "War has its deep and strong foundations in the human heart, and is surrounded by a deceitful lustre which dazzles and blinds the eye of thousands. The monster, unveiled in all his deformity, is seen steeped from head to foot in human gore, gorging his insatiable maw with the yet quivering limbs of mangled victims, and feasting his ears with the wailings of disconsolate widows and helpless orphans, while the flash of cannon, the glare of bombs, and the red blaze of cities wrapt in conflagration, furnish the only light which illumines his horrid banquet. Such is the idol whom the votaries of war adore; such the Moloch on whose altars men have exultingly sacrificed, not hecatombs of beasts, but millions of their fellow creatures; on whose blood thirsty worshippers' beauty has lavished her smiles, and genius its eulogies; whose horrid triumphs, fit only to be celebrated in the infernal world, painters and sculptors, poets and historians, have combined to surround with a blaze of immortal glory."

But let the monster's hideous form be exposed in its true colors to the public eye, and it will be an honor to Christianity, a powerful argument in her favor, to be known as his most decided and successful foe. To accomplish this work, to place before men in naked deformity the idol they have so long ignorantly worshipped in disgust, and thus turn against her the powerful current of public opinion, is the great object of the associated friends of peace.

All the perfections of an infinite God are pledged to secure their ultimate success. The time appointed for this may not arrive in our day. The armies of peace, like the hosts of war, must have an advanced guard, a forlorn hope, who may fall while leading the way to assault and victory. But in this, as in other causes, the post of danger is the post of honor. And who would not wish to share this honor? After the glorious victory shall have been won, after wars shall have been made to cease under the whole heaven, who will not wish to have been among the few that first unfurled the consecrated banner of peace, and advanced to assault the friends of discord while heading a world in arms?

But if any wish to share such honors, they must embrace the opportunity. The time probably is not far distant when their aid will not be needed; when they will be lost and overlooked in the crowds that flock around the banner of peace; when it will be far more disgraceful to be found among the advocates of war, than it now is to join the feeble band of its opposers. Already may we discern indications of no doubtful import, that he who has said, *I will work*, is even now working. A most important change in the sentiments of civilized nations, is gradually though silently effecting. The number of the decided enemies of war, and of the avowed advocates of peace, is annually increasing. In this situation it is not easy to conceive how any one who believes the Scriptures, and claims to be a disciple of the Prince of peace, or a friend to the human race, can justify himself in withdrawing his aid from a cause which is thus evidently the cause of God.

MEXICUS.

Christian Secretary.

HARTFORD, AUGUST 2, 1844.

From the Biblical Recorder.

The Christian Secretary.

In the last number of the Secretary we find our remarks of the 22d June, together with the following reply from the editor: "We must wait till we find something that looks like an argument, before we can take notice of it. Our friend will accept of our thanks for his patience. In the mean time, we must be allowed to express our fears, that he will have to wait a long time before he finds any thing, which, in his estimation, will look like an argument. For the present, he will please read the following:—

"There were both slaves and slaveholders in the apostolic churches." As this proposition has not been denied, under the various circumstances under which it has been presented, it is but fair to conclude that, from this time forth, as a point conceded. From it we accordingly deduce the following undeniable inferences:—

1. The Apostles were not Abolitionists in any sense of the term. They had both slaves and slaveholders in their churches; but not a word about abolition. Who can fail to be struck with the contrast between these inspired teachers of Christianity, and the self constituted reformers of our own day, who, after their own notions, but move heaven and earth to carry their schemes of reform into churches over which they have no jurisdiction, and in relation to which they have not the shadow of a pretext for interfering.

2. The Apostles did not denounce the slaveholder as guilty of heinous sin. They had both slaves and slaveholders in their churches; but not a word about man-stealing—chattelizing human beings—trafficking in the image of God—trading in the blood of souls, &c. &c. &c. Who can help seeing the contrast between the language of the authorized founders of our religion, and that of the self-appointed inquisitors of our own day, who ransack the whole vocabulary of their mother tongue, to find terms of reproach and bitter denunciation, for those of their brethren who happen to own a slave.

3. The Apostles did not disown slaveholders. They had both slaves and slaveholders in their churches; but not a word about disowning either the one or the other. How different the views and feelings of these inspired teachers of the gospel system, from those of the self-complacent innovators of the present day, who tell their brethren of the South, "frankly and plainly, that they do not, and will not, fellowship them as Christian brethren."

4. The Apostles did not rebuke the slaveholders. They had both slaves and slaveholders in their churches; but they gave no intimation of any sort, that the latter were living in sin, or in the violation of any precept, either moral or religious. If any man should think proper to take the latter, then he would be rebuking the Apostle Paul, and with it, the whole system of New Testament religion.—Should he prefer the former, then he necessarily concedes the very point for which we contend—namely, that slaveholding is no sin, moral or religious, and of course that it is no respect incompatible with the letter or spirit of scriptural precepts.

5. The Apostles considered slaveholding compatible with the highest degree of moral and of Christian excellence. Philomene was a slaveholder; yet he was addressed by the Apostle Paul, as his "dearly beloved, and fellow-laborer," in whose "love he had great joy and consolation," and by whom the "bonds of the saints were refreshed." See Phil. 1. 3. and 9. See also Mc Knight's note and paraphrase on the name. How highly does all this contrast with the delicate consciences of sundry of our would be reformers, who cannot commune with a slaveholding professor; who, when they consent to a slaveholding missionary; and who, were they consistent, could not have a slaveholder preach!

From the foregoing, the Abolitionists themselves being judges, one of two conclusions is inevitable: Either slaveholding is no sin—or the Apostles are chargeable with a scandalous dereliction of duty—which renders them totally unworthy of credit, or even of common respect. We leave our friend of the Secretary to choose the alternative which suits him best. If he should think proper to take the latter, then he would be rebuking the Apostle Paul, and with it, the whole system of New Testament religion.—Should he prefer the former, then he necessarily concedes the very point for which we contend—namely, that slaveholding is no sin, moral or religious, and of course that it is no respect incompatible with the letter or spirit of scriptural precepts.

The above is all that we have undertaken to prove, and here, of course, the argument might stop. But, as we happen to have a few spare moments in our locker, we have concluded to carry the war a little way over the lines—and prove, that, according to apostolic teaching, it is the Abolitionists that are committing the sin—that is unworthy of Christian fellowship—and that, in truth, ought to be expelled from the communion of the Christian church!

In the sixth chapter of Paul's first epistle to Timothy, we read the following:

"Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed; and they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but being conceited, envying, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1 Tim. 6. 1-5.

On the above we should be glad to ask our friend of the Secretary a few plain questions;—but as he does not like questions now, and as we are sure that he would not answer them if he could, to save time, we shall proceed to state the following:

In the above quotation it is plainly taught, 1. That believing slaves were to be content with their lot. 2. That believing masters were to be esteemed as brethren, "faithful and beloved." 3. That these doctrines were to be taught as in accordance with the words of Jesus Christ. 4. That if any man taught otherwise, he was to be withdrawn from—disfellowshipped in the terms of modern reform—as a generator of strife, railings, evil surmises, perverse disputings, &c. &c. &c.

Should any one doubt the correctness of the foregoing construction, we would refer him, as a brief way of informing himself on the subject, to Dr. McKnight's paraphrase of the passage. McKnight, we believe, was not a slaveholder; nor was he a southern man, nor can it be supposed that he was under any inducement either to favor slaveholding, or to suppress abolitionists. His paraphrase may, therefore, be relied on, by those of all parties, as a clear, learned, and unbiased exposition of inspired truth. The paraphrase alludes to reads as follows:—

1st Tim. 6. 1-5. "Let whatever Christian slaves are under the yoke of unbelievers, pay their own masters all respect and obedience, that the character of God whom we worship, may not be calumniated, and the doctrine of the gospel may not be evil spoken of, as tending to destroy the political rights of mankind. See Ephes. vi. 5. And not despise them, fancying that they are their equals, because they are brethren in Christ; for though all Christians are equal as to religious privileges, they are inferior to their masters in station.—Wherefore, let them serve their masters more diligently, because they enjoy the benefit of their service, are believers and beloved of God. These things teach; and exhort the brethren, by affirming, that under the gospel slaves are not bound to serve their masters, but ought to be made free, and does not consent to the wholesome commandments which are our Lord Jesus Christ's, and to the doctrine of the gospel, which in all points is conformable to true morality, he is puffed up with pride, and knoweth nothing, although he pretends to have the knowledge of both. But is discomfited in his mind about idle questions and debates of words, which afford no foundation for such a doctrine, but, which afford no contention, evil speakings, unjust suspicions that are not sincerely maintained: keep disputations carried on contrary to conscience, by men wholly corrupted in their mind, and destitute of the true doctrine of the gospel, who reckon whatever process most money is the best religion. From all such unwise teachers, withdraw thyself, and do not dispute with them."

Should any one wish to see a striking commentary on the above quoted words of the apostle, and particularly of the last part of them, we would refer him to the reports of the proceedings of our late anniversary in Philadelphia—and especially to the debates in the Am. Bap. Home Mission Society—and last, though probably not least, to the subsequent action of all the subordinate abolition factions, in agitating questions of strife and doubtful disputations, in order to the consummation of their schemes of disorganization and dissolution. Although it seems to be generally overlooked, it has long been a question with us, and one too of some moment, how consistent Christians can read the above quoted words of the apostle, and yet retain their connection with a party of men, from whom they are expressly commanded to withdraw themselves.

We have still a few short left; but we guess we have given our Connecticut friend, and the "friend at his elbow" about as much as they will dispose of during the next month, we shall withhold the balance for another occasion.

As we have had occasion to refer to Philomene, as a slave owner, we will take the liberty to submit the following quotation from the excellent Dr. Doddridge, who, we suspect, had as clear a head, as correct knowledge of the Scriptures, and as little affinity for "the unfruitful works of darkness," as any of those who are so desperately horrified at the idea of owning a slave.

"Philomene was an inhabitant of Colosse, as we may conclude from St. Paul's mentioning Onesimus, in his epistle to the Colossians, as one of them, (chap. iv. 9.) as well from his saluting Archippus in this epistle, (ver. 2,) who appears from Col. iv. 17, to have been a pastor of that church. The title of fellow laborer, given Philomene, (ver. 1.) makes it probable, that he was his colleague in the ministry." &c. "The occasion of the letter was this: Onesimus, Philomene's slave, had robbed his master, and fled to Rome; &c."—*Form. Expos. on Phil.*

McKnight also gives the following account of Philomene, and of the occasion on which he was addressed by the Apostle.—See also Clarke, Henry, Scott, and others.

"Philomene seems to have been a person of great worth as a man, and of some note as a citizen in his own country. He was the father of a numerous family, and made a church by himself; or at least a considerable part of the church at Colosse." &c.

"Onesimus, a slave, on some dissent, having run away from his master Philomene, came to Rome," &c.

REMARKS.

If we are to judge of his course in the future by the past, our respected friend of the Recorder is right, when he expresses his fears "that we will have to wait a long time before we find anything which, in our estimation, will look like an argument." We have found nothing that looks like it yet. The whole of his present article is based on assumption; a very different thing from an argument, by the way, but it is the production of the great religious advocate of American slavery, with which he has been for some six or eight months threatening to annihilate our opinions, we shall most cheerfully pay our respects to it.

The editor of the Recorder has an undoubted right to pursue any course he may choose to select in conducting his defence of slavery; consequently we shall find no fault with him for assuming his position, instead of proving them. The quotations which he makes from McKnight and Doddridge will pass for just what they are worth, which is nothing at all. It is not in the least surprising, that commentators who wrote in an age when slavery was tolerated by most Christian nations, and when ministers of the gospel, even, were engaged in that horrible traffic which has since been condemned by nearly all the Christian powers, the slave trade, should give their testimony in favor of slavery. But it amounts only to the testimony of a very few good men; whereas, if it were necessary, testimony from hundreds of equally good men, and not a whit behind them in learning, might be adduced to prove that slavery has no foundation at all in the gospel; but as this would only amount to the opinions of men, we shall let it pass, and take our own course to answer his first proposition by proceeding to the examination of the question proposed by several months since, viz: "Does the gospel tolerate slavery?"

In order to do this fairly, it will be necessary in the first place to ascertain what American slavery is, and then by comparing it with the precepts of the gospel, inquire whether or this system harmonizes with them.

What is a slave? "A slave is one who is in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry, and his labor; he can do nothing, possess nothing, nor acquire anything, but what must belong to his master."—*Louisiana Code.*

The same code, speaking of the local nature of slave property, says:—

"Slaves though moveable by their nature, are considered immovable by the operation of the law."

"Goods they are," says the civil code, "and goods they shall be esteemed."—*Taylor's Elements*, p. 429.

Slaves shall be deemed, sold, taken, and reputed to be chattels personal in the hands of their owners and possessors, their executors, administrators and assigns, to all intents, constructions, and purposes whatsoever.—*Laws of South Carolina*, Stroud, p. 23-3.

Slaves shall always be reputed and considered real estate, shall be, as such, subject to be mortgaged, according to the rules prescribed by law, and they shall be seized and sold as real estate.—*Laws of Louisiana*, 1836.

Wheeler, in his "Law of Slavery," pp. 245-46, in referring to the case of "The State vs. Mann. Dec. T. 1829. 2 Devereux's North Carolina Rep. 262," gives the opinion of Judge Ruffin on slavery. The question at issue was, had the hirer of a slave named Lydia, gone beyond his power in inflicting punishment on her. He had hired her for one year, and during that time, while he was punishing her for some trifling offence which the slave had committed, she ran off, whereupon he called upon her to stop, which being refused, he shot at, and wounded her. The Judge in the court below, charged the jury, that if they believed the punishment inflicted by the defendant was cruel and unwarrantable, and disproportionate to the offence committed by the slave, that in law the defendant was guilty, as he had only a special property in the slave. A verdict was returned for the state, and the defendant appealed. The case came before Judge Ruffin by appeal, when the decision of the lower court was reversed. In his charge to the jury, Judge R. said, "The inquiry here is, whether a cruel and unreasonable battery on a slave, by the hirer, is indictable." This brought up the general question, what is the extent of the dominion of the master over the slave? He thus defines it:

"This, (i.e. slavery,) 'has indeed been assimilated at the bar to the other domestic relations, and arguments drawn from the well established principles which confer and restrict the authority of the parent over the child, the tutor over the pupil, the master over the apprentice, have been pressed on us.'"

"The court does not recognize their application. There is no likeness between the cases. They are in opposition to each other, and there is an impassable gulf between them. The difference is, that which exists between freedom and slavery, and a greater cannot be imagined. In the one, the end in view is the happiness of the young, born to equal rights with the authority of government, on whom the duty devolves of training the young to usefulness, in a station which he is afterwards to assume among free men. To such an end, and with such a subject, moral and intellectual instruction seem the natural means; and for the most part they are found to suffice. Moderate force is superadded only to make the efforts effectual. If that fail, it is better to leave the party to his own headstrong passions, and the ultimate correction of the law, than to allow it to be immediately inflicted by a private person."

With slavery it is far otherwise. The end is the profit of the master, his security, and the public safety. The subject one doomed in his own person, and his posterity, to live without knowledge and without the capacity to make

anything his own, and to toil that another may reap the fruits."

Incapacity of Slaves.—One general principle predominates in all the states, and in the British, Spanish and Portuguese West Indies, and that is, that a slave cannot make a contract. 1 Maryland Rep. 561, 563. Not even a contract of matrimony, *Ibid.* Stephens on Slavery, &c. p. 2. *Wrexall's Memoirs*, Vol. 2, letter 21. And in many of the states this principle has become part of the statute law. See James' Dig. 385, 6; Prince's Dig. 453; 2 Litt. and Swi. Dig. 1159; Haywood's Manual, 525; Mississippi Rev. Code, 379; Martin's Dig. 616. And it is stated in Goodwin on Slavery, p. 43, that a slave cannot acquire property. And the same principle is stated in "Bickell's West Indies as they are," p. 66; Niles' Reg. vol. 17, p. 200; *ibid.* vol. 20, p. 273.—*Wheeler's Law of Slavery*, page 190.

Right of Marriage.—Girod v. Lewis. May T. 1819, 6 Martin's Louisiana Rep. 539.

Per Cur. Mathews, J. The only question in this case submitted to the court, is, whether the marriage of slaves produces any of the civil effects resulting from such a contract after manumission. It is clear that slaves have no legal capacity to assent to any contract. With the consent of their master, they may marry, and their moral power to agree to such a contract or connection as that of marriage cannot be doubted; while in a state of slavery it cannot produce any civil effect, because slaves are deprived of all civil rights. Emancipation gives to the slave his civil rights, and a contract of marriage, legal and valid by the consent of his master, and moral assent of the slave, from the moment of freedom, although dormant during the slavery, produces all the effects which result from such a contract among free persons.—*Wheeler's Law of Slavery*, page 199.

Education.—South Carolina may lay claim to the earliest movement in legislation on this subject. In 1740, while yet a province, she enacted this law:

"Whereas the having of slaves taught to write, or suffering them to be employed in writing, may be attended with great inconveniences, Be it enacted, That all and every person and persons whatsoever, who shall hereafter teach or cause any slave or slaves to be taught to write, or shall use or employ any slave as a scribe in any manner of writing whatsoever hereafter taught to write, every such person or persons shall, for every such offence, forfeit the sum of one hundred pounds current money.—2 Breard's Digest, 413.

That all meetings or assemblages of slaves or free negroes or mulattoes mixing and associating with such slaves at any meeting-house, or houses, or any other place, &c., in the night, or at any school or schools for teaching them reading or writing either in the day or night, under what power pretext, shall be deemed and considered an unlawful assembly; and any justice of a county, &c. wherein such assembly shall be, either from his own knowledge or the information of others, of such unlawful assembly, &c., may issue his warrant directed to any sworn officer or officers, authorizing him or them to enter the house or houses where such unlawful assemblages, &c. may be, for the purpose of apprehending or dispersing such slaves, and to inflict corporal punishment on the offender or offenders, at the discretion of any justice of the peace, not exceeding twenty lashes.—1 Ken. Vir. Code, 424-5.

Similar laws exist in most, if not all, the slave states.

Opinions of Southern men respecting slavery.—Gov. Giles, in his address to the Legislature of Virginia in 1827, speaking of the number of crimes punished by sale into slavery, says: "Slavery must be admitted to be a PUNISHMENT OF THE HIGHEST ORDER; and according to every just rule for the appointment of punishment to crime, it would seem that it ought to be applied only to crimes of the highest order."

Jefferson, in his Notes on Virginia, p. 71, says that the slave "retails his own miserable condition on the endless generations proceeding from him." In his published correspondence, he says: "When the measure of their tears is full—when their groans have involved heaven itself in darkness, doubtless a God of Justice will awaken to their distresses."

Washington, in his letter to Robert Morris, April 12th, 1786, says: "I hope it will not be conceived that it is my wish to hold these unhappy people in slavery."

It will not do thus to talk like philosophers, and act like unrelenting tyrants; to be perpetually sermonizing it, with liberty for our pen, and actual oppression for our commentary.—*Wm Pinckney in the Maryland House of Delegates*, 1789.

I tremble for my country, when I recollect that God is just, and that his justice cannot sleep forever. The Almighty has no attribute that can take sides with us in such a struggle.—*Jefferson*, 1782.

The foregoing extracts are quoted from southern statutes and from the written opinions of southern men; of course they present slavery in its mildest form. Slavery as it is, and must necessarily be, if the system is to be sustained. We might have quoted authentic documents to show some of the abuses of slavery, but it is not necessary for our purpose, the brief quotations above, being amply sufficient. It will be seen by these extracts that slavery deprives its victims of all civil rights. The Divine institution of marriage is a mere nullity when it comes in contact with the slave system. The Bible is a sealed book to the slave, for he is forbidden by the law the privilege of learning to read. It redresses its subjects from men, to things—to "chattels personal," and recognizes man only as a brute. Let us see whether the gospel sympathizes with such a system as this.

"All things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." We presume our friend of the Recorder will feel disposed to give this precept its full weight, for the author of it was the Son of God. We ask the Recorder if a voluntary slaveholder can obey this precept. If he were capable of giving an unprejudiced answer, we think he would, without hesitation, say no; for by the laws of slavery he is compelled to make a mere thing of his fellow man, to "deprive him of all his civil rights." Is this "doing to others as we would that they should do unto us?"

The miserable excuse that "my slaves are well fed, well clothed, and well used," avails nothing in the case. We are willing to admit that there are thousands of kind-hearted, generous slaveholders, who, in the common acceptance of the term, treat their slaves well; but what does this amount to? Does not the slaveholder, be he ever so kind and good in other respects, consent, in this instance, "to the law that it is good," and does he not by so doing, become a participator in all the evils which the slave system entails upon its victims? Most certainly.

This precept makes no distinction in its requirements as to the condition, color, or class of men who are bound to obey and practise it. It matters not who he is, if he is a man, we are bound to do unto him as we would that he should do unto us. Let us test this principle. Suppose our good friend of the Recorder were at this moment in a state of slavery, subject to all the laws and regulations to which the slaves in his own State are now subject; deprived the privilege of reading his Bible; liable at any time to be sold to a new master, and the family relations which are now so dear to him, thereby sundered forever. Would he not wish his master to give him his freedom? No doubt of it. Then by the law of the text, he is bound to do the same to others, by doing all he can to break up a system which he utterly condemns when his own person becomes the sufferer.

Slavery forbids its subjects the privilege of learning to read. Of course the Bible is a dead letter to them. Another plain precept, or rather command of our Saviour, is violated by this law. He tells us to "search the scriptures." But slavery forbids it, by depriving the slave of an education, and thus placing itself in direct antagonism with the Bible.

Slavery violates the marriage contract, and thus sets at naught another law of God. By the law of slavery, the master can under the sacred union of marriage at pleasure. The slave "has no civil rights," no protection.—

Did the Rev. editor of the Recorder ever unite a couple in marriage while they were in a state of slavery? If so, did he not know that he was performing a solemn mockery before God by uniting, according to the law of God, a couple who were considered as brutes by the law, and who were subject to the caprice of a master who had a right to nullify the union at pleasure?

Slavery destroys parental authority. The law of God places the child under the control of the parent, and enforces obedience on the part of the child to its parents; but slavery denies this authority, and places the child, without the consent of the parent, under the control of whoever it pleases.

Slavery enters the church of Christ, and invests one member with supreme control over another, who by the laws which he upholds, is compelled to keep that brother in ignorance, and to recognize him as a thing, subject to his own will, instead of the will of God, notwithstanding the image of Jesus may have been implanted on his heart, and notwithstanding we are commanded "each to esteem others better than himself." Is this doing to others as we would that they should do unto us?

We might go on with this comparison and show that slavery is at war with every commandment of the decalogue, as well as every precept of the gospel, but, for the present, we forbear. But we would just remind our friend, that, admitting the possibility that slavery is a Bible institution, he may be guilty after all. Who told him that he had a better right to enslave a black man, than he had to enslave a white one; or how does he know but the order of things is reversed, and that white men were designed to be slaves, and black ones the masters? In what part of the Bible does he find it written that God made him a master, and those around him slaves? It will be necessary for him to clear up this subject before he exercises the right of enslaving the blacks.

It would be extending this article to too great a length for the Recorder's columns, as well as for those of our own, to go on with the examination and comparison of other passages of scripture; and as we find that our friend has "a few more shot in the locker" we shall wait till we receive another broadside, before we take up the second head of the discourse. And now a word in reply to the proposition of the Recorder, that "there were both slaves and slaveholders in the apostolic churches." A distinguished writer and divine has said, "It is a plain rule of scriptural criticism, that particular texts should be interpreted according to the general tenor and spirit of Christianity." This is a sound rule, and one to which the editor of the Recorder will undoubtedly consent. If so, then the particular texts which he has quoted must be interpreted according to "the general tenor and spirit of Christianity."

And in what verse of the New Testament can more of the genuine spirit of Christianity be found, than in the one which says, "All things whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets." These words were uttered by the great Founder of our religion, and are not to be trifled with, or explained away. They will stand as long as time lasts, a terrible reproof to the "oppressor of the hiringling in his wages," as well as to him who refuses to "let the oppressed go free, and to break every yoke." With this brief explanation, we shall leave his proposition for the present for our friend to harmonize with the general tenor and spirit of Christianity—if he can. If he cannot do this, then he must give up his favorite theory, proof-texts and all, and allow that they are capable of some other interpretation than the one he has, with the aid of his commentators, attempted to give them.

Our friend of the Recorder has it been "a question of some moment with him how consistent Christians can retain their connection with a party of men from whom they are expressly commanded to withdraw themselves." We can tell him that he is living in direct violation of a plain scripture command, if the sense he has put upon the passage is the right one. Let him see to this matter, while he has time for repentance.

We hope he will be more fortunate next time in the selection of his proof-texts in favor of slavery. The case of Onesimus affords but a miserable apology for the slaveholder. "Receive him," says Paul, (what business had Paul to interfere with slavery, a question which did not concern him,) "not now as a servant, but above a servant, as a brother beloved, especially to me, but how much more unto thee, both in the flesh and in the Lord. If thou count me therefore a partner, receive him as myself." What kind of a way is this, to receive a runaway slave? If our friend were to receive a runaway in this manner, he must either reduce the apostle himself to slavery, or set his slave free. There are two or three other propositions in the Recorder which we have not had time, and which it is not necessary for us to notice, for if the view we have taken is correct, then slavery, in the sense it is now understood, did not exist in the Christian church, and as a matter of course his high sounding propositions, and his liberal abuse of Northern men, all fall to the ground.

Scriptural Proof of Infant Baptism.

Baptist churches must finally become extinct. Why? Because they are like a pyramid standing upon its apex. They must therefore certainly come down with a crash. At least so say some Pado-baptist oracles. We suppose they mean that our pyramid surprises them. Its foundation in New England was so contemptible, and, in their view, had so little scripture warrant, that its present size and strength astounds them—yes it makes them dizzy to look at it, and because they are dizzy they say it stands wrong. Our thoughts on hearing these views recurred to the main point of difference between Baptists and Pado-baptists. While we then are willing to allow that in some respects the latter are like a pyramid, rightly placed, for they certainly began with a broad bottom which appears to be rapidly running up to that mere point in which a pyramid legitimately terminates, we yet suspect that they have no new light from the word of God, in which they have perceived our topsy-turvy position. We thought, Have Pado-baptists so much scripture for their practice, and is there so much against Baptists, that the two stand related to one another as two pyramids, one of which stands on its base, and the other on its apex? This brought us, reader, to the "Scriptural proof of infant baptism." While haunted by the spectres of these two pyramids, we met with the articles of faith of a church whose pastor we knew to be a believer in this doctrine of pyramids. We read these articles to learn what the church believed on the subject of baptism, and to ascertain how it fortified its creed with scripture, for a verse of the Bible is quoted to prove each article of faith. The tenth article asserts that visible believers, and their households, are the only fit subjects of baptism. This is mere assertion, but it is a desertion of the ground that the baptism of their children is the duty of christian parents. We supposed that the proof-text selected for printing in full would certainly not be a weak or even a doubtful one. We hence expected to find here in print the strongest text of scripture in defence and proof of the baptism of households. We found it and read: As critical readers of the New Testament will desire to examine it, and they have confessed their inability to find it without foreign aid, we furnish a reference to it. It is Acts 2: 41. Our version reads: Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." This proves what? Accuracy and certainty on this point are essential. I suppose that, as our pyramid is to turn a corner pretty soon, and Pado-baptists are standing by to enjoy the spectacle, it must be that the "strong reason" of the text is to be the agent. We imagine that we see it crawling up one side of the pyramid to secure a seat on a corner of the base. This being secured, undoubtedly its mere weight will affect that destruction of equilibrium by which the mass will be brought to the earth. The text may be lost on Baptists, so excessive is their ignorance, unless it is accompanied with an explanation of its meaning. The text, then, proves that, since such as "gladly received the word" were baptized, the unconscious, infant, unbelieving children of believers are to be baptized. Oh, the misery of ignorance! Here we are shut up by it, so that we cannot perceive either the logic or the honesty of such an inference. Such is the perspicacity of Pado-baptists that they can discern in that text a warrant for the baptism of an unbelieving child of pious parents which has attained even to the age of ten or twelve years. Now this is not an antiquated proof-text, nor one made for a different latitude from ours. It is made for the latitude of New England, and was adopted not ten years, and printed less than three years since. Now why do not Baptists cease to exist when such a stiffener as that text is thrust down their throats? Why does not our pyramid come down instantly when battered by so potent an engine? But it is not exciting hopes and arousing fears under false pretences, when these things are done with no more ground for them, than Acts 2: 41 affords for the baptism of households? It is indeed incredible, from antecedent probability, that the best proof-text in the Bible for the peculiarities of Pado-baptists, is one so entirely subversive of their tenets. But it is a fact, and one that men do not blush to avow, and adopt, and print.

Gen. T. A. Howard of Indiana, Charge d'Affaires to Texas, arrived at this city, and left in the evening for Galveston.

We published some days since a notice of Jonathan Walker, an anti-slavery man from Florida. On the 8th ult. Capt. Eliza Catherine, found them and brought Walker confessed himself an abolitionist, and that he had induced the negro, Pennicola. Upon arriving at Key West was given up by the civil authorities, the advice of the district attorney, the prisoner, Walker, to Pensacola, Captain Farrand, of the U. S. steamer Phil. Gaz.

A shock of an earthquake was felt 19th ult. between 5 and 6 o'clock P. M. Tenn., on the same afternoon hour.

An old building in Boston, occupied by a barrel maker manufacturer, W. H. and W. P. Stone, wheelwright, was on Wednesday night last. They lost many tools.

The pirates of the bark Saladin, arrested and found guilty—principally upon the names of those convicted—Anderson, Wm. Travassus, George Hazleton, Carr and Galloway were hanged.

WOMAN'S CHARITY.—That was a wife of an Irish schoolmaster, who when increased in worldly goods, began to care for the poor. "Oh, James, don't say the like of the hearted woman—don't—a poor school the house that I didn't feel if he brought heaven with him—I never miss the heart warm to the soft, homely sound of the floor, and the door almost opens of a Mrs. Robinson, residing near the street, yesterday attempted to commit her throat with a razor. Some friends but by the timely aid of Dr. S. who called up and it is supposed the lady will recover, but her husband was the one who could be assigned for the act.—*Buffalo*

NORTHAMPTON AND SHERBORNE. Four sections of the road, extending from Radnor to Cabotville, are already in the hands of the contractors, who are to have it for the rails by the first of November. The particulars of the meeting are, as follows: They met at half the forenoon, took their stations, and Mr. commanding officer of the troops, who were the experience to get a fire, the pistol flew out of his hand, the fire, but no mark. The one who lost his pistol ran, and snatched a cane from a bystander, and gave it to his opponent's head, his nose very much. This is all we could hear more than we wished to know.

ANOTHER DUEL.—Passengers who yesterday reported a duel between John Madison and Mr. Madison, in the city, and arrived in this place. We did not nor did we understand what cause created the duel. The particulars of the meeting are, as follows: They met at half the forenoon, took their stations, and Mr. commanding officer of the troops, who were the experience to get a fire, the pistol flew out of his hand, the fire, but no mark. The one who lost his pistol ran, and snatched a cane from a bystander, and gave it to his opponent's head, his nose very much. This is all we could hear more than we wished to know.

FATAL ACCIDENT.—The train of passenger cars yesterday at 2 o'clock, after three miles was stopped in consequence of a collision with a train of freight cars, which followed the passenger train less than half an hour after the passenger train left the station was very severe. The rear car of the passenger train was broken, and the engine, Mr. S. had been the end of the car and the locomotive. A little girl about 10 or 11 years of an emigrant, was killed by a piece which entered her eye and came out at Mr. Smith lived till about 8 o'clock. There was a dense fog at the time of the accident, and the cause of the collision was prevented by the fog, which was filled with emigrants, and it is wonderful that greater loss of life.—*Union Gaz. Saturday*

From the Boston Daily Mail.

Daring Highway Robbery.

Last night about 10 o'clock, as Mr. D. who keeps a grocery store at the corner of the streets, was returning home, having just been attacked by two persons, one of whom was armed with a pistol, and the other with a knife, and he was severely wounded. The robberies were very severe. The rear car of the passenger train was broken, and the engine, Mr. S. had been the end of the car and the locomotive. A little girl about 10 or 11 years of an emigrant, was killed by a piece which entered her eye and came out at Mr. Smith lived till about 8 o'clock. There was a dense fog at the time of the accident, and the cause of the collision was prevented by the fog, which was filled with emigrants, and it is wonderful that greater loss of life.—*Union Gaz. Saturday*

The drama has not been for years at England as at the present time. It heretofore been good property, can no longer. So says a late London paper.

Edward Perkins, a gambler, shot and killed John White, dead, at Memphis, on Tuesday last.

A MORMON SHOT.—The St. Louis 16th ult. states that a man was shot July 13, on Friday previous. The guard of three men, supposed to be horse thieves, one fell.—He was a Mormon, and they the time. This looks a little like shooting the feeling toward Mormons!

A scene was drawn at Narragansett day, containing the largest number of people in that part of the state so famous for its large number of people, and when our full 1,600,000 men had been landed, and that 400,000 remained to be drawn out, belongs to Jonathan N. Hazard and the Free Jour.

An INNOCENT MAN HUNG BY A MORMON, the Paris (Mo.) Mercury narrates particulars connected with "mob law." So James Barnes, son of Aquila Barnes, hung by a mob, in Arkansas, because having murdered the Wright family, ties of that State. Barnes to the very last, and the mob were inexorable, by them. It now appears, from state records (Ark

have confessed their inability to find it, we furnish a reference to it. It is a version reads: "Then they that gladly were baptized: and the same day there were about three thousand souls." This accuracy and certainty on this point are such, that, as our pyramid is a somnolent and Padohapi are standing by to en- it must be that the "strong reason" of the agent. We imagine that we see it side of the pyramid to secure a seat on a. This being secured, undoubtedly it affect that destruction of equilibrium will be brought to the earth. The text Padohapi, so excessive is their ignorance, spanned with an explanation of its mean- ing, proves that, since such as "gladly re- were baptized, the unconscious, infant, ren of believers are to be baptized. Oh, grace! Here we are shut up by it, to receive either the logic or the honesty of. Such is the perspicacity of Padohapi- discern in that text a warrant for the believing child of pious parents which to the age of ten or twelve years. Now quoted proof-text, nor one made for a from ours. It is made for the latitude of and adopted not ten years, and print- years since. Now why do not Padohapi such a stiffer as that text is thrust down Why does not our pyramid come down in- tered by so potent an engine? But it is and arousing forces under false preten- things are done with no more ground for 21: 41 affords for the baptism of house- and incredible, from antecedent probabi- proof-text in the Bible for the peculiarities is one so entirely subversive of their te- fact, and one that men do not blush to and print.

Roman Catholic Bull.

er "To all Patriarchs, Princes, Arch- bops" from his holiness Pope Gregory made its appearance in this country and vely published both in Catholic and Prot. One of the principal objects of this letter warn the faithful against Protestant Bible specially the *Christian League*, a society for a year or two since for propagating, the Italian, the principles of religion, are nothing strange in the fact that the posed to such an organization as this, or ne a Bull for the purpose of contracting But we don't see how he can help himself nothing more than a fair business trans- actions should send Bibles and missionaries for the numerous favors of a similar kind received at the hands of the Pope. Prot- asks for equal rights, and with these the best to crush it, but it will be a hopeless

Correction.

ORR.—I noticed in your last paper in the origin of the Unitarian church in South- ing, a mistake in regard to Mr. A. Reg- said to have been for a time "Pastor of ch in Southington." Permit me to say, Mr. pastor of any Baptist church, nor was he the Baptist connection, but merely preach- a licentiate in the church at Southington, nients soon become too apparent for any give him fellowship.

Yours, Justice.

those cases which have occurred too fre- quently. Special care should be taken entiments of a preacher, and his stand- ing place placing him in any pulp. A licen- tiate fellowship with the church can easily pro- testimonies of the fact.

RSITY.—The annual Commencement of will take place on Wednesday, the 4th of Tuesday, the day previous, the Hon. LL. D. of Newport, R. I., will deliver the Alumni Association, in the fore- noon, the Oration before the two Litera- graduates will be delivered by the R. SPRAGUE, D. D. of Albany, N. Y., and the Rev. DWIGHT IVES, of Suffield, Conn. annual sermon before the Missionary So-

as A. Bolles, of Batavia, N. Y. delivered William H. Burleigh, Esq. a Poem before of the Alumni of Washington College, afternoon. The Commencement exercises Sunday.

THE BOARD.—The receipts of the Baptist b 1, to July 1, amount to \$6,334.00, be- tracts for different missionary stations, about 330 dollars.

NO TO THE CHURCHES: WITH AN APPENDIX ECCLASIOLOGICAL SECESSION, 18 mo. pp. 120; New der V. Blake, 1844.

ains two sermons, together with an ap- ological succession, by the Rev. Joseph Dr. Lathrop was pastor of the Congrega- West Springfield from the year 1756 to the well known as an able and voluminous mons in the volume before us were prepa- of the church having been deceived by cher from England. The author takes vor of a succession in the ministry from nities to the present day. There are in these sermons, but we are not prepa- the says. An introductory notice appro- ms of Dr. Lathrop's sentiments, by the nwright, of the Episcopal Church, accom- s, a circumstance which indicates pretty ments advanced in these sermons. For & Goodman.

Selected Summary.

John Aull, from St. Joseph's arrived here ing on board two hundred passengers— were driven from their homes by the flood, to the old states from which they originated. Several of them have lost their all, and are others are carrying with them the scanty property.

In Aull left Independence, Ben's company arrive in two hours, but she was so crowded, could not wait for them. The Missouri, cry rapidly.—St. Louis Rep. 17th ult.

Gen. T. A. Howard of Indiana, our newly appointed Charge d'Affaires to Texas, arrived in New Orleans on the 12th ult. and left in the evening in the brig Rover, for Galveston.

We published some days since a statement that a certain Jonathan Walker had obtained a number of slaves away from Florida. On the 5th ult. Capt. Roberts, of the sloop Eliza Catherine, found them and brought them to Key West. Walker confessed himself an abolitionist from Massachusetts, and that he had induced the negroes to run away from Pensacola. Upon arriving at Key West, on the 5th ult. he was given up to the civil authorities. The magistrates, with the advice of the district attorney, has concluded to send the prisoner, Walker, to Pensacola, under the charge of Captain Farrand, of the U. S. steamer Gen. Taylor.—Phil. Gaz.

A shock of an earthquake was felt at Cincinnati on the 19th ult. between 5 and 6 o'clock P. M. and also at Memphis, Tenn., on the same afternoon, and at about the same hour.

An old building in Boston, occupied by Messrs. Richard Barry, marble manufacturer, W. H. Jennings, blacksmith, and W. P. Stone, wheelwright, was consumed by fire on Wednesday night last. They lost most of their stock and tools.

The pirates of the bark Saladin, at Halifax, have been tried and found guilty—principally upon their own confes- sion. The names of those convicted are Charles Gustavus Anderson, Wm. Travagius, George Jones, and William Hazleton. Carr and Galloway were still on trial.—Tri- bune.

WOMAN'S CHARITY.—That was a beautiful idea of the wife of an Irish schoolmaster, who whilst poor himself, but when increased in worldly goods, began to think that he could not afford to give his services for nothing:—
"Oh, James, don't say the like of that! never came into my heart to do it! I don't feel as if I brought fresh air from heaven with me—I never miss the bit I give them—my heart warms to the soft, homely sound of their bare feet on the floor, and the door almost opens of itself to let them in."

A Mrs. Robinson, residing near the corner of Chippewa street, yesterday attempted to commit suicide by cutting her throat with a razor. Some fearful guards were made, but by the timely aid of Dr. Sprague the wounds were sewed up, and it is supposed the lady will survive. Some slight altercation with her husband was the only reason which could be assigned for the act.—Buffalo Economist.

NORTHAMPTON AND SPRINGFIELD RAILROAD.—The first four sections of this road, extending from the Western Railroad to Cabotville, are already in the hands of responsible contractors, who are to have it completed and ready for the rails by the first of November next. They are to commence operations in the ensuing week. The road will, therefore, probably be ready for cars before the first of December next. We understand that the contracts have been taken at 12 or 15 per cent. under the estimates of the engineer.—Hampshire Gazette.

ANOTHER DUEL.—Two gentlemen who came up the river yesterday reported a duel between two young men, just above Madison, Ind. The parties came aboard the boat, and arrived in this place, without firing. The boatmen understood what cause created the meeting.—The particulars of the meeting are, as given by one of the seconds, as follows: They met at half past 10 o'clock in the forenoon, took their stations, and were ordered by the commanding seconds to fire: they wheeled round, and in the eagerness to get a fire, the pistol of one of the parties flew out of his hand, the other fired, and the first shot killed him. The one who lost his pistol ran at the other, seized him, snatched a cane from a bystander and dealt several severe blows upon his opponent's head and face, injuring his nose very much. This is all we could gather of the matter and more than we wished to know of it.—Cincinnati Herald 23.

FATAL ACCIDENT.—The train of passenger cars which left this city yesterday at 2 o'clock, after proceeding about three miles was stopped in consequence of the wheels slipping on the rails, and while those detained were run into by a train of wood cars which followed them about half an hour after the passenger train left the depot. The concussion was very severe. The rear car of the first train was much broken, and the collector, Mr. Smith, was crushed between the end of the car and the locomotive of the wood train. A little girl about 10 or 11 years of age, the daughter of an emigrant, was killed by a piece of wood or iron which entered her eye and came out at the back of the head. Mr. Smith lived till about 8 o'clock in the morning. There was a dense fog at the time of the collision, which prevented either of the trains being seen by the other.—The car of the passenger train which was run into, was filled with emigrants, and it is wonderful that there was no greater loss of life.—Cincinnati Herald.

From the Boston Daily Mail, July 26.
Daring Highway Robbery in Boston.
Last night about 10 o'clock, as Mr. David A. Boynton, who keeps a grocery store at the corner of Cross and Ann streets, was returning home, (having just closed the store), he was attacked by two persons, one of whom knocked Mr. B. down and succeeded in robbing him of a small amount of change, and several keys.

A gentleman named Shumway, who was near, raised an alarm, and ran to Mr. Boynton's assistance. The robbers then ran off in different directions, pursued by Mr. Shumway and one of the watchmen. The latter succeeded in arresting one of the robbers. The other escaped.

The captured robber gives his name as John Adams, but will give no other account of himself. Several skeleton keys were found on his person. Mr. B. was not much hurt. He had \$700 in his wallet, and a gold watch. The robbers were seen prowling about the store in the evening.

The drama has not been for years at so low an ebb in England as at the present time. Theatres which have heretofore been good property, can now with difficulty find lessees. So says a late London paper.

Edward Perkins, a gambler, shot another gambler named John White, dead, at Memphis, on the 9th inst. Perkins was sent to jail.

A MORMON SHOT.—The St. Louis Republican of the 16th ult. states that a man was shot just back of Warsaw, Ill. on Friday previous. The guard stationed there saw the man, supposed to be a Mormon, fired on him and one fell.—He was a Mormon, and they were recreating at the time. This looks a little like shooting rather too fast. It shows the feeling toward Mormons in that quarter.

A scene was drawn at Narragansett Pier last Wednes- day, containing the largest number of any haul on record in that part of the state so famous for piscatory enterprise. It was found necessary to place smaller seines within the large one to relieve it, and when our informant left about 1,600,000 manhaden had been landed, and it was supposed that 400,000 remained to be drawn ashore. The seine belongs to Jonathan N. Hazard and Thurston Robinson.—Prov. Jour.

AN INNOCENT MAN HUNG BY A MON.—Under this caption, the Paris (Mo.) Mercury narrates some curious par- ticulars connected with "mob law." Some years since, James Barnes, son of Aquilla Barnes, of Missouri, was hung by a mob in Arkansas, because he was suspected of having murdered the "Wright family," in one of the Counties of that State. Barnes to the very last asserted his inno- cence, but the mob were inexorable, and he was hanged and buried. It now appears from statements in the Van Bur- ren (Ark.) Intelligencer, that the real murderers have been found and are in confinement at Fayetteville, in that State. There are three of them, by the name of Star and Reese, and they are said to have frequently boasted of the crime.—They will be convicted, it is said, on the testimony of many witnesses to these confessions. But their conviction will not restore the innocent man to life, nor save his murder- ers from the stings of remorse for so cruel an act.

Bridgeport Bond Case—Decision of the Court.

It will be seen by the following letter that the decision of the Supreme Court is against the claims of Bridgeport in the Bond Case, and that private property is held for the debts of the city.—Courant.

Correspondence of the Palladium.

Bridgeport, July 20, 1844.

Messrs. Editors—Gentlemen: The decision of the Su- preme Court of Errors in regard to the Bond Case, which was tried at Fairfield at the June term, was received to-day. It is against the claims of Bridgeport in the Bond Case, and the private property to satisfy a judgment against the city arising from the bonds issued for the building of the Housatonic Railroad.

Yours, S.

Stamford Bank.

We find the following notice in the last Stamford Advo- cate:

In consequence of publications I have seen in some pa- pers relative to the late Cashier of the Stamford Bank, I have visited the Bank and examined into its concerns. The Bank holds securities to a greater amount than any supposed deficiency in the accounts of the Cashier, and I believe from information will realize from them enough to cover any loss.

I have no doubt from my examination into the affairs of the Bank, of its ability to discharge promptly all its liabili- ties.

One of the Bank Commissioners.

Stamford, July 22, 1844.

We stated a few days since that the defalcation of Cash- ier Hall of the Stamford Bank was nearly \$20,000, but the general impression is not yet concluded. The following facts have been stated to us: That Wm. M. Mather, a large amount of new bank notes in circulation without crediting the correct account—it will probably be some time before the correct amount is known; that the account of bills discounted is also short for a large amount, he having made use of the funds that were paid in for notes discounted, making no entries for the same. Some false entries are also dis- covered. The amount of his bond is \$20,000, a clergy- man residing in Stamford, who is believed to be the Cashier. The President of the bank, one of the Directors, and a lawyer of Stamford started in pursuit of the ex-Cashier on Tuesday last. The following was the position of the bank at the time of the last report, made we believe in May last:

Liabilities.	Resources.
Capital Stock, \$20,000	Bills discounted, \$76,708
Circulation, \$1,715	Due from Agents, 25,412
Deposits, 9,300	Specie, 2,993
	Ind. and Ill. Bonds, 6,000
	Bills of other Banks, 5,948
	Suffolk B. Boston, 6,132

We understand that Mr. Hill, Cashier, has been arrested at Castkill by the gentlemen who passed through this city in pursuit of him.—Tribune.

Gideon Manchester, of Tiverton, R. I. has been com- mitted to take his trial for the murder of his wife, she hav- ing unaccountably disappeared in the month of August last, and no trace of her having been discovered since that time when she left her mother's house to meet her hus- band.

The Commencement at Middlebury College, Vt. will take place on the 31st inst. Rev. Mr. Sprague of Albany deliv- er the Address.

Our latest dates from Nauvoo state that every thing is quiet there. G. T. M. Davis, Esq., of Alton, has com- pleted an account of the recent difficulties, composing a pam- phlet of some forty or fifty pages, which is soon to be issued from the office of the St. Louis Republican.

NEW YORK AND NEW HAVEN RAILROAD.—Some of the papers state that this enterprise is "abandoned for the pres- ent." We do not so understand the matter. On the con- trary, an engineer is immediately to be employed in making surveys, and if the result should be favorable, we apprehend there will be no difficulty in finding a market for the stock. At the recent opening of the books, not the least effort was made, so far as we can learn, to get the stock taken.—J. of Com.

A Russian missionary, in giving a description of the great China wall, says it was not wholly built of stone, and no idea of such a structure dates earlier than the fourth century before Christ. The line from Shopchifu, in a westerly direction, extends fourteen hundred and ten miles, and is of the 15th and 16th centuries.

THE ATLANTIC AND PACIFIC.—By an arrival at Key West, a few days since, of a vessel from the Spanish Main, we learn that the French Government have been actively engaged for the last two months in laying rails, grading, and otherwise making preparations for a steam conveyance from Porto Bello to Panama, thus connecting the Atlantic and Pacific Oceans, and doing away for the present any intent upon cutting a canal at the Isthmus.—St. Augustine News, July 23.

SINGULAR AND FORTUNATE RESCUE.—The schooner Herald of Baltimore, from Boston, fell in with, on the 19th inst. in lat. 38 40, lon. 72 30, a brigantine, capsized and nearly full of water. The schooner Washington from New York, was lying near, and the crews of the two vessels cut a hole through the bow of the brig, and to the great surprise found in the forecastle a little boy twelve years of age, whom they soon released from his dark and solitary confinement. When found, he was sitting on the head of a cask, with his feet in the water, but had plenty of provisions near him. As soon as he saw daylight he commenced singing merrily, and was taken on board the schooner Washington. The boy stated that he was from Jamaica, but could not tell how he had been in con- finement, and supposed that the rest of the crew of the brig had perished. The captain of the Herald did not learn the name of the brig or that of the captain, but from the fact that a boat was picked up at sea on the 14th inst. with the captain and crew of the brig Sir Lionel Smith, from New York to Kingston, Jamaica, which vessel was cap- sized on the 10th inst. and a boy drowned (as was suppo- sed) in the wreck, it is reasonable to infer that this is the same vessel. If so, the little fellow must have been in his gloomy and lonely prison for nine days. Such a miracu- lous escape is scarcely to be found on record.—Philad. Ledger.

DREADFUL RAILWAY ACCIDENT.—An accident, which a little care or foresight could have prevented, occurred on Friday on the Utica and Syracuse Railway. The passenger train which left Utica, about 2 o'clock Friday morning, had not proceeded two miles from the city, when, in consequence of some defects of the Loco- motive, the train was stopped for a few minutes, and was run into by a lumber train from Utica, running at a rate of 15 or 20 miles the hour. The weather being foggy, the lumber train was not seen.

The collector, Mr. Smith, was jammed between the cars of the passenger train, and so seriously injured that he died in the course of a few hours. An emigrant girl seated on the floor of the car, had her head shockingly mangled and died in a few minutes.

The rest of the passengers escaped unhurt.—Jour of Com- merce.

BOILER BUST.—There is a train of cars which go out from this city early every morning, with about 30 work- men, tools, &c., which are employed in repairing the road. As this train was about to start, on the morning of the 25th inst., the engineer attempted to tighten a screw of the Engine, with a wrench. The screw broke, which gave vent to the steam, and an explosion immediately fol- lowed. The Engineer was blown some distance and scalded considerably. He is out of danger, however. We be- lieve the Engine was an old one not used in conveying pas- sengers.—Times.

GEORGE DENNY.—A youth of 18 was executed at Car- mel, Putnam County, for the murder of an old man, on Fri- day last. He died impotent and hardened. The law of this state determines that executions shall be private; but this miserable youth was taken from the jail dressed in white, with the rope around his neck, to the front of the Court House, where a table was placed with a chair upon it, upon which he was seated, exposed to the gaze of some 3,000 people until half-past 3 o'clock, when he was taken into a temporary enclosure erected near the jail, with some 40 or 50 persons inside of it, and hanged. While the clergymen, of whom there were four, were addressing

him, the people were fighting and rioting immediately with- in the sound of their voices—and his sister waiting with a wagon to take the dead body away.

We regret to learn that J. B. Vanier, a respectable in- habitant of the Parish of St. Scholastique, was found mur- dered by the side of his lime kiln on Sunday morning.—Montreal Her.

Marriages.

In this city, on the 30th ult. by Rev. Horace Bushnell, D. D., Rev. NATHANIEL H. EGGLESTON, and Miss Sarah Ann, daughter of Thomas Winslow, Esq. of this city. In West Hartford, July 1st, by the Rev. Mr. Woodruff, Mr. Gustavus Upson and Miss Emily M. Woodruff, of this city.

In Fabius, N. Y. July 4th, Mr. Alonzo C. Haskins and Miss Maria Martin, daughter of Amos Martin, Esq. In Norwich, 22d ult. Mr. John M. Brewer and Miss Abby Cottrell. In Berlin, 22d ult. Mr. James B. Carpenter and Miss Louisa M. Lamb, all of Berlin.

Deaths.

In this city, on the 19th ult. Henry Sherman, only son of Walter W. and Catharine E. Jagger, aged 3 years and 6 months.

In this city, on the 22d ult. after a protracted illness, Asa- hel Hinckley, aged 50.

In this city, 25th ult. an infant daughter of J. M. and Louisa G. Barrows, aged 4 weeks.

In East Windsor, on the 13th ult. Mr. Oliver Skinner, aged 71.

In Winsted, July 25th, Perry De Votie, youngest son of H. E. and E. M. Rockwell, aged 15 months.

In Southington, 15th ult. Sarah, wife of Mr. Wm. Trow- bridge, aged 53.

In Middletown, on the 18th ult. Mr. President Clark, aged 42.

In Upper Middletown, June 29th, Susan Belden, daugh- ter of Otis and Eliza Bowers, aged 6 years.

In New Haven, on the 22d ult. Mr. Eleuthen Sheldon, aged 58.

In Springfield, 15th ult. Mr. Eliza Corbin, formerly of Union, Ct., aged 47.

In New Haven, on the 17th ult. Mr. J. P. Thompson, aged 32.

In Fair Haven, 23d ult. Mrs. Marena, wife of Mr. James Broughton, aged 47.

In Philadelphia, on the 19th ult. Charlotte Chester, daugh- ter of Hon. John Chester, late of Wethersfield, Ct.

In Rocky Hill, 21st ult. Mrs. Rachel Williams, wife of Mr. Horace Williams, aged 49.

In East Windsor, on the 13th ult. Mr. Oliver Skinner, aged 71.

In Richmond, Va. on the 16th ult. Miss E. A. Plant, for- merly of New Haven, aged 63.

Receipts for the week ending July 31.
J. G. Baterson, 87; F. A. Spalding, 400; David Hale, 225; Wm. P. Benjamin, 175.

Notice.

The meeting of the ministerial conference of the New Haven Baptist Association and vicinity at Wallingford, will be deferred until the 2d Tuesday in August.

Meriden, July 29th, 1844. H. MILLER, Secy.

THE ANN. LITERARY INSTITUTION.
The Annual Exhibition of the Conn. Literary Institution will take place on Wednesday the 7th of August, com- mencing at 10 o'clock, A. M.

The Anniversary of the Calistopia Society of the Conn. Literary Institution will be celebrated on Tuesday evening, Aug. 6th. An Oration is expected from the Rev. CHARLES B. BOYNTON, of Great Barrington, Mass.; and a Poem from Wm. H. BURLINGAME, Esq. of Hartford.

Suffield, July 23, 1844.

Notice.—The Trustees of the "Connecticut Literary Institution" are notified to attend a meeting to be held at Suffield, on Tuesday, the 6th day of August, at 1 o'clock, P. M. for the purpose of organizing and transacting such business as may be brought before them.

Suffield, July 16, 1844. DWIGHT IVES, Secy.

Notice.

A meeting of the Board of the Conn. Baptist Convention will be held at Suffield, on Tuesday, the 6th day of Au- gust—(the hour cannot now be specified.) A full atten- dance is requested. The following are the names of the Trustees:

Rev. WM. BENTLEY, " W. G. HOWARD, " D. IVES, " A. DAY, " H. MILLER, " REV. J. SQUIER, " WM. REID, " G. B. ATWELL, " M. G. CLARKE, " E. T. WINTER, " WILLINGTON, July 17, 1844. E. CUSHMAN, Secy.

Notice.

The next meeting of the Ministerial Conference of the New Haven Baptist Association and vicinity, will be held at the Baptist church in Wallingford, on the 1st Tuesday in August, at 1 o'clock P. M. Brethren to whom subjects were not previously assigned, are expected to make their own selection. Sermon by bro. Wm. G. Howard.

Meriden, July 22, 1844. H. MILLER, Sec.

Notice.

MINISTERIAL CONFERENCE OF THE ASHFORD ASSOCIATION.—On account of other important meetings, and at the re- quest of brethren, the next session of this Conference is postponed until the fourth Tuesday (27th day) of August, when it will meet with Br. Leonard, in Thompson, at 10 o'clock, M.

The church in Thompson have also voted to request a MINISTERIAL MEETING, on Wednesday, the 28th; and it is hoped that the brethren will come in the spirit of the "great commission," with arrangements to spend all the time ne- cessary for both meetings. E. CUSHMAN, Clerk.

Willington, July 22, 1844.

Notice.

The next session of the Ministers' Meeting of Hamp- den County will be held with Br. H. D. Doolittle, at North- ampton, at one o'clock, P. M. on Tuesday, Aug. 6th, 1844. Br. Wm. A. Smith is appointed to preach the sermon, Br. F. L. Batchelder his alternate.

WM. L. BROWN, Secretary.

Dissolution.

The Copartnership heretofore existing between the subscribers under the firm of GAY & ROCKWOOD is dissolv- ed by mutual consent this day.

DANIEL GAY, JOHN T. ROCKWOOD. 1w29

Printing Ink.

Robins & Smith, No. 170 Main St., keep con- stantly on hand all the varieties of Printing Ink, and of as good quality as can be found—from the establishment of O. BURN, Troy, N. Y. Price low.

R. & S. 1w20

Wanted,

A smart, intelligent boy, from 13 to 16 years of age, to learn the Hair Dressing business. One from the country would be preferred. Apply, if well recommended, at NELSON GLEASON'S Hair Dressing Room, basement of U. S. Hotel, Hartford.

Dr. Samuel B. Low, PHYSICIAN AND SURGEON.

WILL ATTEND TO CALLS IN HIS PROFESSION, PUNCTUALLY AT ALL HOURS. HE CAN BE FOUND AT HIS OFFICE AT ALL TIMES WHEN NOT PROFESSIONALLY ENGAGED.

Office over No. 2 Asylum Street, Entrance 180 1-2 Main and No. 2 Asylum Streets, up stairs.

Hartford, July 24. #20

Barrows, Phelps & Co.,

Have received the past week, through their House, No. 31 Liberty street, New York, a very large invoice of newly imported Goods, which they offer at the lowest mar- ket prices, at retail, consisting in part of

Rich heavy colonial plaid Silks, Heavy chine Silks, beautiful styles, Rich satin stripe and plain Armure Silks, Best black Gro de India and Gro de Rhine Silks, Black Borage and black Balzamines, Rich new style Lawns, Gingham and Balzamines, 350 assorted Parasols and Sun Shades, Extra rich chameleon plaid French Lawns, 375 pieces Lace Goods, Gloves, Mitts, Hosiery, &c.

Also, A large invoice of French, German, and American Fan- cy Goods, at wholesale, such as Knives, Scissors, Razors, Needles, Tapes, Shell, Ivory and Horn Combs; Threads, Sops, Perfumery, fine Gold Jewelry, Silver and German Silver Spoons, Thimbles, &c.

BARROWS, PHELPS & CO., 259 Main St. Hartford, and 31 Liberty St. N. Y. 3w21

Stray Heifer.

BROKE into the enclosure of Mrs. Clarissa Williams of Wallingford, Ct., on the 12th of July last, a brown two year old Heifer, with white stripes on the hind legs. The owner is requested to prove property, pay charges and take her away. H. C. JOHNSON.

Willingford, July 25, 1844.

Baptist Bookstore,

122 NASSAU STREET, NEW YORK.

THE subscriber has taken the Store lately occupied by Barker & Thompson, and has opened a great variety of BOOKS AND STATIONARY.

comprising a general assortment of Theological and Mis- cellaneous BOOKS, such as are adapted to the libraries of ministers of the gospel and of Sabbath schools. Among them are all the publications of the Baptist Publication So- ciety at Philadelphia, and those of the New England S. S. Union, and generally, the denominational works of private publishers.

All the HYMN BOOKS used by the denomination are kept at this establishment, done up in various styles of binding, and furnished at the publisher's prices. Also Common School and Blank Books of every variety for the country trade.

Orders from the country will be promptly executed.— Sabbath schools can be furnished with additions to their libraries by sending a list of the books on hand, and specifying how they shall be forwarded. LEWIS COLBY, July 26, 1844. 122 Nassau street, New York.

Hartford Shoe Store.

